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a 'chink,' a 'nigger,' or a 'goo-goo,' and treat him often as they would never think of treating a beast. For the American soldier in the Philippines—harassed by concealed foes, shot at from ambush, waylaid in places where he has not half a fighting chance, and forced to endure for hours and days at a time the strain of unseen but deadly peril—there is perhaps some excuse; but I had hoped that men of our race and nationality would show, even to a 'nigger' or a 'goo-goo,' the generosity as well as the courage of the American character.

"For the practice of torture in the Philippines there is no excuse whatever; and yet that we have sanctioned, if not directly employed, the 'water torture,' as a means of extorting information from the natives, seems certain.

"An officer of the regular army now serving in Luzon, from whose letters I have already made quotations, describes the 'water torture,' as practiced by Maccabebes scouts in our service, as follows:

"A company of Maccabebes enter a town or barrio, catch some man,—it matters not whom,—ask him if he knows where there are any guns, and upon receiving a negative answer, five or six of them throw him down, one holds his head, while others have hold of an arm or a leg. They then proceed to give him the "water torture," which is the distention of the internal organs with water. After they are distended, a cord is sometimes placed around the body and the water expelled. From what I have heard, it appears to be generally applied, and its use is not confined to one section. Although it results in the finding of a number of guns, it does us an infinite amount of harm. Nor are the Maccabebes the only ones who use this method of obtaining information. Personally, I have never seen this torture inflicted, nor have I ever knowingly allowed it; but I have seen a victim a few minutes afterward, with his mouth bleeding where it had been cut by a bayonet used to hold the mouth open, and his face bruised where he had been struck by the Maccabebes. Add to this the expression of his face, and his evident weakness from the torture, and you have a picture which, once seen, will not be forgotten. I am not chicken-hearted, but this policy hurts us. Summary executions are, and will be, necessary in a troubled country, and I have no objection to seeing that they are carried out; but I am not used to torture. The Spaniards used the torture of water throughout the islands as a means of obtaining information; but they used it sparingly, and only when it appeared evident that the victim was culpable. Americans seldom do things by halves. We come here and announce our intention of freeing the people from three or four hundred years of oppression, and say, "we are strong, and powerful and grand." Then to resort to inquisitorial methods, and use them without discrimination, is unworthy of us, and will recoil on us as a nation."

"It is painful and humiliating to have to confess that in some of our dealings with the Filipinos we seem to be following more or less closely the example of Spain. We have established a penal colony; we burn native villages near which there has been an ambush or an attack by insurgent guerrillas; we kill the wounded; we resort to torture as a means of obtaining information; and in private letters from two officers of the regular army in the Philippines, I find the prediction that in

certain provinces we shall probably have to resort to the method of reconcentration practiced by General Weyler in Cuba.

"Was there ever a stranger illustration of the irony of fate than that presented by such a situation as ours? We generously undertake to free eight million Filipinos from the tyranny and cruelty of Spain; and then, in the effort to convince them of the benevolence of our intentions and make them accept the blessings of security and peace, we find ourselves following the example of General Weyler and resorting—if not forced to resort—to the old Spanish methods,—murder, torture and reconcentration. That such methods are general, or that they have the approval or sanction of any considerable number of American officers, I refuse, at present, to admit or believe; but that a wounded Filipino should ever have been bayoneted to death by an American soldier, that a defenseless prisoner should ever have suffered the 'torture of water' under the American flag, is reason enough for humiliation and shame. 'War,' perhaps, 'is hell,' as General Sherman said; but it need not be hell with Spanish improvements. If we cannot subdue and pacify the Filipinos without resorting to murder, torture and reconcentration, we are evidently engaged in an enterprise from which we shall never derive either satisfaction or honor."

New Books.

PATRIOTISM AND THE MORAL LAW. By L. T. Chamberlain. New York: The Baker & Taylor Company. Price, 25 cents.

This beautifully printed booklet of thirty-four pages by Dr. Chamberlain, secretary of the Evangelical Alliance, is a fresh and very helpful study of a subject on which most confused and erroneous ideas are cherished by many, if they can be said to have any ideas at all upon it. He takes the sound position that the basis of real patriotism is "intellectual and ethical rather than emotional and passionate. Poets many, and orators more, may do their best to make patriotism a thing of impulse, yet the truth remains that patriotism is intelligent affection, with its deep foundation in man's spiritual being." "Real patriotism includes a consideration of the country's true nature, the country's true mission, the country's true welfare." Dr. Chamberlain's position that the nation is "the highest of earthly institutions," that "the august and final supremacy" is in it, is true in the present stage of human development. We do not believe, however, that it is true for the final stage. In that stage something higher and more august than country will appear, namely, humanity itself, to which the sovereignty of the world belongs, organized in an over-state or world-institution. Very excellent is Dr. Chamberlain's discussion of the source and nature of country as both divine and human. He is right in asserting that the individual owes the country "loyal service," however we might differ with him as to what some of that service should be—in the matter of war, for example. He contends that the patriotic citizen will not support the government when he deems its course to be clearly wrong—a statement which ought to be

self-evident to every moral man. Patriotism, he clearly implies, has no right to induct itself into the place of God, in its relation to the conscience. The saying, "My country, right or wrong," he regards as "silly blasphemy." Much of so-called patriotism defies the moral law and "often sets itself against the brotherhood of man." As to war, Dr. Chamberlain believes it to be sometimes justifiable, but holds that its general effect is harmful and debasing. He has no sympathy with the prevalent view that all who die in their country's battles are necessarily patriots and go straight to heaven, nor with that patriotism "chiefly in men's thoughts to-day" which spurns considerations of "the solidarity of the race, the close kinship of peoples."

EXPANSION UNDER NEW WORLD-CONDITIONS. By Josiah Strong. New York: The Baker and Taylor Company. Cloth, \$1. Paper, 50 cents.

This book by Dr. Strong, — author of "Our Country," "The New Era" and "The Twentieth Century City," — already in its tenth thousand, is one of the popular books called forth by the stirring and unexpected events of the past two years. It contains, however, much of substantial value not found in the ordinary book of the hour. Much of it is the result of the studies which Dr. Strong has been pursuing for many years. There are not many men in the country who could have written better the first seven of the ten chapters. Into them is packed in a vivid and picturesque way the marvelous growth of our country, the taking up of all the best land of the national domain, the new manufacturing supremacy which has recently come to us, the creation and the filling of the home market, and the pressing of our products to enter into all the markets of the world. These subjects are treated in an illustrative way which makes them thoroughly alive. Industrial expansion, his conclusion is, is an absolute necessity to the nation under present conditions. The chapter on "The New China" is one of the most interesting in the book. The coming acceptance by China of Western civilization and the development of her vast resources Dr. Strong rightly estimates will be one of the most important ethnological and political movements ever experienced. China must be reckoned with *awake*. China is to be one of the greatest markets of the world, and the "open door" there is of very great interest to our country with its expanding trade. The treatment of "The New Isthmian Canal" question, while vigorous and striking, is entirely from the American selfish point of view, and is hardly what one might have expected from a writer of Dr. Strong's breadth of view. "The canal must be ours, and we must have a navy strong enough to protect it," is a sentence of decided chauvinistic flavor, and indicates that Dr. Strong has scarcely comprehended, if he has even carefully examined, the broader and more statesmanlike view of international water-ways now held by all the leading experts on international law, and also by many of the soundest of our statesmen, like Mr. Hay. Dr. Strong gives two chapters to the place which the Pacific is to hold in the commerce and civilization of the future, and contends that it is divinely destined to be, and must be made, an Anglo-Saxon sea. He takes the usual view that Anglo-Saxon and Russian

civilizations are radically contrary to each other, must forever remain so, and that if one goes up the other must inevitably be crushed. It is surprising that Dr. Strong gives no place to the possibilities of a new Russia, the seeds of which are even now being rapidly sown in the vast empire, giving promise that at no distant day we shall see the Russian people enjoying real liberty of the individual and civil and political institutions much like the Anglo-Saxon type. Men of Dr. Strong's national influence ought to use it so as to remove, as far as may be, the possibility of the great clash prophesied as sure to come between the Anglo-Saxon and the Slav. Such a gigantic clash, if it ever comes, will prove almost the ruin of the world, paralyzing civilization for generations. Anglo-Saxon and Slav ought to be brought to coöperate, and thus to promote, with their tremendous influences combined, the further progress of civilization. This can be done if all Anglo-Saxons of influence work steadily in that direction.

Dr. Strong is at his best in the chapter on "A New World Life," in which he traces with fine hand the influences and movements which are working out the oneness of the great world, "the perfection of which will insure universal peace and the highest possible measure of prosperity to every people." The last chapter, on "A New World Policy," is very unlike its predecessor. Dr. Strong here falls into the imperialistic swing which has carried so many away. He uses the stock phrases about "political isolation" and "anti-expansionists," as if anybody believed in political isolation or in anti-expansion. Unconsciously, perhaps, but none the less really, he misrepresents the "conscientious" men whom he criticises, who wish the United States to take her full share in the great life of the world, social, commercial and political, but who insist that she shall not do this in the old materialistic, brutalistic Roman way. He tries to save the position by insisting that we must be guided in our expansion by an "enlightened world conscience," precisely the thing which the brutalistic expanders will not accept at his hand.

His treatment of armies as world police is not very clear. A world police, if we ever have one, will not be a mere agglomeration of national forces, like those which have themselves needed policing in China. In his treatment of war he fails entirely to grasp, if he sees at all, the deep moral loathsomeness of it, which is at the bottom of the radical opposition to it on the part of so many peace men, who cannot do evil that good may come. His handling of the Philippine question is based very largely on the flying newspaper rumors, the censored cablegrams and the imperfect and false estimates of the Filipinos so assiduously circulated in past months by those to whom expansion means the annexation of any people on whom the accidents of fortune give us the opportunity to lay hands. Expansion with Dr. Strong does not mean this, at least theoretically; but he does not tell us how a nation can expand righteously and beneficently at the same time that it is expanding with high-handed selfishness and gross injustice. His expansion reminds us a good deal of Paul's double man in the seventh chapter of Romans, who wished to do the good but actually did the evil.